EQUALITY COLORADO

The EQUAL Times

The Newsletter of Equality Colorado

Fall '98
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November 3, 1998*

*(The most important election of your life.)

Okay, perhaps that's a bit of an overstatement. After all, there is no presidential office at stake, and no statewide anti-gay ballot measure. But looking at what *is* up for grabs, you have to admit: this is a pretty big year for Colorado voters in general, and for those who care about GLBT issues in particular.

- Ft. Collins will try to pass Ordinances 21 and 22, which would include sexual orientation among other changes to the city's Human Rights Ordinance.
- Gov. Romer's retirement means that we will have a new governor for the first time in twelve years. The veto power wielded by Romer proved to be crucial a number of times, including his two vetoes against anti-marriage legislation. Who will hold that pen next?
- Term limits go into effect this year, meaning that state senators who have served two or more four-year terms, and state representatives who have served four or more two-year terms are out. In all, 27 seats are affected by term limits or retirements. The outcome of the 65 house races and 18 senate races will go a long way in telling us whether hate crimes and civil rights legislation have a prayer at passing over the next two years.
- There's a US Senate race to go along with the six House of Representatives races. We'll see at least two new Congressmembers due to the retirements of Rep. David Skaggs in Congressional District 2 and Rep. Dan Schaffer in CD 6.
- Statewide ballot issues will include two anti-choice measures, a medical marijuana question, environmental issues, and a controversial "tax credit" that allows tax dollars to support private and religious school education.
- We'll be voting for the CU Board of Regents, the state board of education, and many local races. Remember, all politics are local and election to local office often sets the stage for a more high-profile political career.

So you know <u>why</u> to get involved. Here's ***how*** you can do it:

- Equality Colorado has developed a Get Out the Vote campaign in conjunction with the marketing firm Agency Off Record. Promotional materials include **buttons, posters, "table tops," and postcards.** Contact us to get these materials and use them in your own community.
- In order to educate people about where candidates stand on their issues, we're distributing a voter guide, which lists candidates' responses to five key questions.
- In this issue of *The Equal Times*, as well as in the voter guide, we list Equality's positions on ballot issues.
- Both ballot question positions and candidates' stances can be found on our website at www.tde.com/~equality
- We have training materials on how to Get Out the Vote. Call everyone on your organization's mailing list, all your friends, family, and neighbors to encourage them to vote, explain the issues, etc. Work with allied organizations who are trying to accomplish the same goals. Get out and work for your favorite candidate. They need your help.

Don't let this election pass you by. It's the most important election yet — until the next one.

Equality Happenings

Ally for Justice Reception

honoring

Rep. David Skaggs

~ ~ ~ ~ ~ ~ ~ ~ ~ ~

Thursday, October 22, 1998
5:30 - 7:30 p.m. • $30
The Governor's Mansion
Denver
call Equality at (303) 839-5540

VOICES OF FAITH
presents

BREAKING THE SILENCE

Former "Ex-gays"
Share Their Journey From
Confusion to Reconciliation

A Community Forum

Tuesday
20 October 1998
7:30-9:30 PM

Our Savior's Lutheran Church
915 E. 9th Avenue, Denver
(corner of 9th & Emerson)
Free Admission: At-will Offering
For more information:
303-839-5540 x3

Save the Date!
Equality Colorado's
5th Annual
Lobby Day!
Friday, January 29, 1999
with a luncheon at Central Presbyterian Church

Remembering Our History

Snapshots of Colorado GLBT Community History from 1882 - 1994

Boulder in the '70s

by Marc Killinger

In 1968 Stan arrived at the University of Colorado in Boulder "to study environmental architecture and come out." The town's Gay Liberation Front was barely a year old, and in time he was attending its encounter groups and helping with the wild dances held just north of Boulder at Hidden Valley Ranch well into the mid-'70s.

"If you want to be gay in Colorado, Boulder is a good place," Stan remembers thinking even 26 years ago.

Glenda arrived in the "People's Republic of Boulder" in

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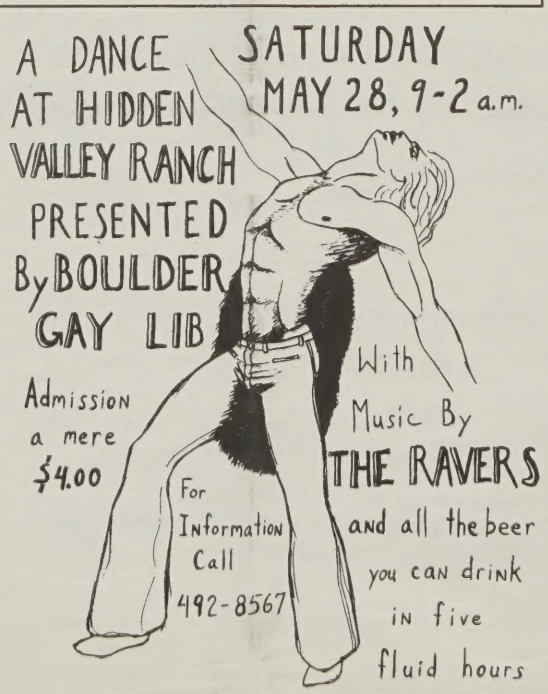

A DANCE AT HIDDEN VALLEY RANCH PRESENTED By BOULDER GAY LIB
SATURDAY MAY 28, 9-2 a.m.
With Music By THE RAVERS
and all the beer you can drink in five fluid hours
Admission a mere $4.00
For Information Call 492-8567

flyer for 1977 Hidden Valley Ranch party in Boulder

Director's Cut by Sue Anderson

Things that Go Bump In the Night

It's a scary time of year. I'm not talking about Halloween. This election year has made me feel more scared and vulnerable than I have in a long time. In the past several months, we've seen repeated attacks on gay, lesbian, bisexual and transgender people nationally and locally in many different arenas.

Conservative Republicans such as Trent Lott have compared us to kleptomaniacs and criminals and Colorado's own Joel Hefley tried to rescind the Presidents' Executive Order protecting federal employees from discrimination based on sexual orientation. Groups have run full page ads in national newspapers claiming to be able to "cure" homosexuality.

Coloradans for Family Values along with seven other conservative Christian organizations held a press conference unveiling their 300 page response to Governor Romer's commission which had studied domestic partnership issues for same-sex couples. The report discredits the legal research done by many lawyers in the community, refers repeatedly to "promiscuous homosexuality," and makes it clear that we should not have any mechanism for protecting our relationships.

It is no accident that these attacks are happening during election season. The environment of hostility that is created by these public attacks will affect the elections this year, but the question is how.

The world feels less and less safe as we head into the upcoming election. This election for Colorado could see a tremendous shift in public policy overnight depending on who holds the Governor's seat. The Governor has the power to sign or veto legislation. The Governor has tremendous influence over state agency policies. The Governor also can affect the direction of the state legislature in many different ways.

After twelve years of Governor Romer's leadership, which has been very positive on GLBT issues, the thought of losing that leadership and that sense of protection from our state leader is scary. The impact of the conservative groups in this state has been tremendous in the past few years. In the political arena, they have managed to register many thousands of new voters and those voters are not ones that will vote for fairness and justice. On the side of fairness and justice, our voter registration numbers are weak by comparison.

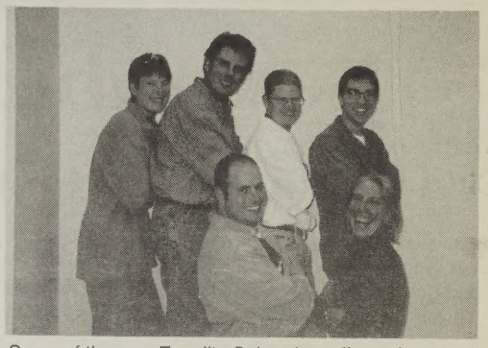
In the political arena, [conservative groups] have managed to register many thousands of new voters and those voters are not ones that will vote for fairness and justice.

What voters do on November 3 will affect all of our lives in very real ways. Who is elected to represent us in Congress, the state board of education or at the state legislature, who sits in the Governor's seat and what ballot initiatives pass or fail can have a chilling effect on our safety and on our lives. As citizens, we have an obligation and a moral imperative not only to go to the polls (or the supermarket for early voting), but to be well informed about what the ballot initiatives mean and what candidates truly stand for in all races.

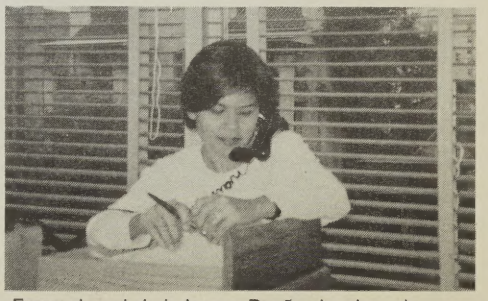
At Equality Colorado, we have worked hard this fall to register voters, inform voters, and mobilize voters to get out there and vote, work for candidates, and use their voices. We can only hope that many people have heard that message and will vote for fairness on November 3. Our safety depends on it.

• • •

There are some significant changes happening on staff at Equality Colorado. We would like to welcome Dede de Percin, our new Anti-Violence Project director; Kevin Maly, the new head of Voices of Faith; and Nick Sarchet, the new Volunteer Coordinator and Office Manager. At the same time, we say good bye to Susan Crowe, Volunteer Coordinator; and to Jonathan Kelley, Field Organizer, who will leave us in November. Finally, we'll be sad to see Deryk Standring, our fantastic AVP Assistant, leave — but we wish him well at the Nursing Program at Regis University!



Some of the new Equality Colorado staff members and interns. Back row, from left: Julie Voyles, Kevin Maly, Nick Sarchet, Deryk Standring. Front row, Jeremy Johnson, Dede de Percin.



Former board chair Joanna Dueñas has been in charge of our elections work, and will continue on staff through November 15. Her work has been fantastic.

Yes! I want to support Equality Colorado's work to secure equality for all....no exceptions.

Name_____ Phone_____

Address_____

City, State, Zip_____

❑ I am interested in Equality's Equity Fund sustainer giving program. Please send me information.

❑ I would like to make a donation of:

___$25 ___$50 ___$75 ___$100 other $_____

Checks should be made payable to *Equality Colorado*, a 501(c)(3) non-profit organization to which contributions are tax-deductible OR you can charge your donation to your:

VISA or MasterCard (circle one) Card #_____

Expiration date:_____ Signature_____

Return to: Equality Colorado, PO Box 300476, Denver, CO 80203 (303) 839-5540

The Equal Times is the newsletter of Equality Colorado. Equality Colorado's mission is to work to secure equality and justice for lesbian, gay, bisexual and transgender people. We seek to create an environment where people are respected, open dialogue is encouraged and the truth is spoken about the diversity of our families and sexual identities.

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1998 Elections — The Ballot Questions

Equality's Positions on Key Ballot Issues

Remember — contact Equality Colorado to receive a VOTER GUIDE detailing candidates' responses to questions about GLBT equality and HIV/AIDS funding.

Statewide Issues Initiated by Citizen Petition:

▼ Amendments 11&12

- **Amendment 11** would ban late term abortions in Colorado — but it is not limited to late term abortions. It contains no time frames, no weeks, no trimesters. Its backers are talking late term abortions, but that's not how they wrote their vague and deceptive amendment. They are misleading voters.
- **Amendment 12** requires two-parent notification for minors seeking abortions, establishes a two-day waiting period for the minors, and defines life as beginning at fertilization. Because of this definition, it could require notification and waiting periods before teens could obtain birth control or the "morning after pill."
- **Equality Colorado Opposes Amendments 11 & 12.** The language is vague and deceptive. Because 11 & 12 don't have clear definitions or specify any time frames, these anti-abortion amendments could include the 99% of all abortions performed in the first half of pregnancy.

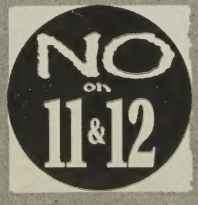
From the No on 11 &12 Campaign

The Radical Right has petitioned vague and deceptive initiatives onto the November general election ballot, and once again, we need to Vote NO. This year, the Radical Right is going after a woman's right to choose, and they have put two anti-abortion amendments on the ballot.

Amendment 11 says it would ban so-called "partial-birth" abortions, but the vague language is so broad that it would really ban almost all abortions in Colorado, including the 89% of abortions that are performed in the first trimester of pregnancy. Don't be mislead by the proponents' graphic descriptions; Amendment 11 is not limited to late term abortions. It has no time frames, no weeks, no months, no trimesters. It lacks exceptions for cases where a woman's health and future fertility are threatened. It is clearly unconstitutional and would result in expensive court challenges.

Amendment 12 mandates two-parent notification and a two-day waiting period before a minor (anyone under 18) could get an abortion, and it defines life as beginning at fertilization. Of course parents want to know if their daughter is pregnant and considering abortion, but government mandated notification will be dangerous to some teens. Not every family is a healthy family, and in dysfunctional families or cases of child abuse or incest, Amendment 12 will be dangerous to teens. This amendment also has constitutional flaws, and is a guaranteed lawsuit if it passes.

Don't let the Radical Right succeed in dividing our state and throwing us into expensive court battles that will only waste our tax dollars! Abortion is a personal and private medical decision for women and their doctors, and it needs to stay that way. Keep government out, and stop the Radical Right's latest effort to impose their values on the rest of us. Vote NO on Amendments 11 and 12.



To help out with the No on 11 & 12 campaign, call 303-813-7725.

▼ Amendment 17

- **Amendment 17** establishes an income tax credit for parents or legal guardians of children enrolled in public schools, non-public schools and non-public home-based educational programs. The initiative will arbitrarily prioritize who gets the tax credits. Parents who send their children to private schools will get the tax credits first under the priority system.
- **Equality Colorado Opposes Amendment 17.** It is unfair. The initiative gives the impression that it will help all parents. It encourages parents to take their children out of public school, but it does nothing to ensure the availability or accessibility to private schools. It hurts your local public schools. The costs of operating a school are not reduced very much when a few students leave. But when these students leave to go to private schools, the per-student funding for them will be taken out of the school district.

  In addition, the amendment prohibits the use of the tax credits for schools that discriminate on several bases — but they intentionally leave out sexual orientation discrimination. GLBT parents and kids are subject to the whims of the schools — and GLBT taxpayers could foot the bill for discrimination.

▼ Amendment 19

- **Amendment 19** would allow doctors to prescribe the use of marijuana for medical purposes, including pain relief for people with AIDS, cancer, and glaucoma. Amendment 19 protects patients. It protects doctors. It requires a doctor's approval to use marijuana. It calls for a state-run patient registry. It protects the public. Through the Medical Marijuana initiative, Coloradans have a unique opportunity to take an important, compassionate step to help seriously and terminally ill patients use marijuana in their medical treatment.
- **Equality Colorado Supports Amendment 19.** The proposed initiative, if on the ballot and if passed, will allow patients with debilitating medical conditions such as cancer, glaucoma and AIDS to possess and cultivate small amounts of marijuana to help pain management, symptom relief and appetite stimulation. The proposed initiative is narrowly focused on the medicinal benefits of marijuana and does not legalize recreational use of marijuana, or address medical use or legalization of any other drug.

▼ Issues referred by the Colorado General Assembly

Equality has not taken positions on these:

- **Referendum A** - Joint Public/Private Operation of Local Health Facilities
- **Referendum B** - Retention of Excess TABOR Revenues for Specified Infrastructure Needs; Refunds Remaining Excess Revenue to Taxpayers
- **Referendum C** - Creation of City & County of Broomfield

▼ City of Fort Collins Citizen Initiated Issues

only Ft. Collins residents can vote on these issues

- **Ordinance 21** would "repeal and reenact" the city's Human Rights Code, improving it for businesses and expanding the categories protected from discrimination. **Equality Colorado Supports**
- **Ordinance 22** would add sexual orientation as a basis of discrimination. **Equality Colorado Supports**

▼ Help Ft. Collins pass Ordinances 21 & 22!

- **Make a donation to Fort Collins Citizens for Human Rights! Mail to 305 W. Magnolia, #123 Ft. Collins, CO 80521**
- **Volunteer your time! Call (970) 495-4646 or email FCCHR@choice-city.com**

▼ Other Statewide Ballot Initiatives:

- **AMENDMENT 13** - Regulation of Concentrated Livestock Feeding Operations
- **AMENDMENT 14** - Regulation of Concentrated Hog Farm Operations

Environmental groups and Colorado Progressive Coalition **oppose Amendment 13** and **support Amendment 14**. Amendment 13 was sponsored by the hog farm industry in the hopes that it would be harder to regulate hog farms if we are forced to regulate all livestock farms at the same time.

- **AMENDMENT 15** - Certification of Water Meters in San Luis Valley
- **AMENDMENT 16** - Water Meters & School Finance in San Luis Valley

Many San Luis Valley activists are strongly opposed to Amendments 15 & 16, which they believe threatens their water rights and livelihoods as farmers. Environmental organizations also oppose.

WEB SITES FOR ELECTION INFO

Equality Colorado
www.tde.com/~equality
Colorado Progressive Coalition
www.freespeech.org/cpc
Colorado Women's Agenda
www.womensagenda.org
HRC/Victory Fund website
www.gayvote98.com

BALLOT INITIATIVE WEB SITES

Amendments 11&12
www.voteno11and12.org
Amendments 13&14
www.edf.org/rockymtn
Amendment 19
www.medicinalmarijuana.com
Ft. Collins Ordinances 21 & 22
www.choice-city.com

Voices of Faith | **Elections '98**

Toward a Faithful Mixture of Religion and Politics

by Dr. Kevin R. Maly

Religion and politics don't mix. We've all heard it, and most of us have said it at one time or another. Somewhere in school we all learned that the First Amendment to the U.S. Constitution says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof..."

Many have argued that this clause is meant to keep the government out of church affairs, but is not meant to limit the influence of church upon the state. Proponents of this position argue that the phrase "separation of church and state" doesn't appear in the Constitution.

While this is true, James Madison, who is widely regarded as the most prominent figure in the framing of the Constitution wrote, "Strongly guarded ... is the separation between religion and government in the Constitution of the United States."

Some of Madison's reasoning came from his conviction that propositions about God and the will of God are immediately suspect because of the natural "finiteness of human understanding" about the Almighty One. Madison also took a lesson from history when he wrote that churches "have been seen to erect a spiritual tyranny" that resulted in "thrones of political tyranny; in no instance have they been seen the guardians of the liberties of the people."

Thomas Jefferson in an 1802 letter to a Baptist group in Connecticut wrote that with the First Amendment to the U.S. Constitution, the American people had built a "wall of separation between church and state." In 1879, the Supreme Court in *Reynolds v. U.S.* stated that this observation by Jefferson "may be accepted almost as an authoritative declaration of the scope and effect of the [First] Amendment."

Does all of this really mean that religion and politics shouldn't mix? Hardly. Communities of faith were central to the civil rights movement of the fifties and the sixties. One of the central figures of this struggle for equality was Dr. Martin Luther King, Jr., a Baptist parish pastor. And throughout the nation, churches, synagogues, and other houses of worship were centers of civil rights education and empowerment. This mixing of religion and politics started a process of long-needed social and governmental reform that continues still today. But what about the involvement of the so-called "religious right" in politics? On what grounds do we affirm the political involvement of faith communities in one arena yet reject the political involvement of the "religious right"?

Parker Palmer, a noted sociologist active in the Quaker tradition, deals with this dilemma, in part, by suggesting that the church must never "enter the public realm to aggrandize itself," must never seek political power for itself. Further, says Palmer, with regard to political activity, "the mission of the church is not to enlarge its membership, not to bring outsiders to accept its terms, but simply to love the world in every possible way." The proper political role of faith communities is to bear witness to "a community of compassion." Political involvement on the part of church and synagogue "is not to receive power and privilege and the right to domineer over others." Instead, faith traditions must take on the "weighty obligation to a Lord who demands that we 'do justice, love, mercy, and walk humbly with thy God.'" The role of religion with regard to the political order is "not ... mastery over the world but ... servanthood — to God, to humankind, and to the vision of a peaceable kingdom."

Madison wrote that churches "have been seen to erect a spiritual tyranny" that resulted in "thrones of political tyranny; in no instance have they been seen the guardians of the liberties of the people."

The Interfaith Alliance, a national organization with local affiliates (including The Interfaith Alliance of Colorado), outlines in its mission statement a set of principles much like those advanced by Palmer. The Alliance says that religions ought to be a "healing and constructive force in public life." The religious principles that unite the diverse faith traditions in the United States are those that "compel us to work for reconciliation, encourage responsibility for ourselves and others," that "seek the common good for the entire community," that "promote concern for the less fortunate," and that "uphold the dignity of all human beings." This means

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Introducing Kevin Robert Maly: The New Voices of Faith Director

by Deryk Tyler Standring

Two years ago I became a student at Regis University. At that time, I thought that I was the only person on campus who knew what the words, gay, lesbian, bisexual and transgender meant, especially since I was the only out GLBT student on campus.

Eventually, I began to hear rumors of a gay professor — Kevin R. Maly — in the communication department. On National Coming Out Day, he spoke to the Regis community on being gay and the importance of coming out. Finally, I had discovered another person who was out on campus.

Over the next two years Kevin and I developed a wonderful relationship. He was my advisor and mentor for the school newspaper, and this is where I learned of Kevin's high expectations for the correct and **intelligent** use of the English language and his obsession with hockey.

In addition to his faculty position at Regis University, Kevin has had a rich tapestry of experience. He has received his Ph.D. in communication from the University of Denver, his MA in Rhetoric and Applied Linguistics in Minnesota, his M.Div. from Luther Theological Seminary and his BA in English in Minnesota. Kevin has been the Director of Music at a parish in Minnesota; staff member at St. Paul Lutheran/Roman Catholic Ministry; Pastor, First Church of St. Peter (ELCA) at St. Peter, Minnesota; Vicar, Klamath Lutheran Church at Klamath Falls Oregon; and Chaplain at St. Luke's hospital, Duluth Minnesota. Kevin has also had numerous teaching experiences through out the past years.

In August, Kevin brought all of his knowledge and expertise to the Voices of Faith Program at Equality Colorado. Under his direction, the program will definitely continue to grow and aid in making the faith communities of Colorado more aware of the spiritual and secular needs and concerns of glbt people.

Not Just a Scary Halloween Story

A Review of *Stealing Jesus: How Fundamentalism Betrays Christianity*

by Kevin R. Maly

Bruce Bawer may not be your favorite gay writer — or gay anything for that matter. Like him or not, however, his latest book is a must-read for anyone concerned about the "religious right."

In *Stealing Jesus: How Fundamentalism Betrays Christianity* (Crown Publishers, Inc., 340 pages, $26.00), Bawer responds to one of the most pressing threats to the GLBT community, to people of color, and to pluralism in the United States, namely the phenomenon of American right-wing fundamentalism. Bawer is, himself, a devout Christian, and that is perhaps what gives this work added credibility. He is not writing as someone who has bitterly rejected the church. Rather, as one who loves the church, Bawer carefully lays out how right-wing fundamentalism is an aberration that cruelly distorts the central tenets of traditional Christianity.

Thoroughly researched, the book offers numerous historical accounts that make clear the patterns of thought upon which the contemporary "religious right" is grounded. Bawer tells of a 1949 incident at Fuller Theological Seminary when a leading fundamentalist professor, Charles J. Woodbridge, angrily confronted a seminary faction that was, at the time, emphasizing "love, not doctrine." Woodbridge contended that a Christian emphasis upon love was "the worst menace that has confronted the church since the time of Luther." So much for Jesus' command to love one another.

Bawer also details how he "witness[ed] the birth of the Religious Right." In the early 1970's Bawer observed private "religious" academies springing up in his South Carolina hometown after the Supreme Court ordered the desegregation of public schools. White parents were sending their children to newly-established private schools because they "didn't want their children going to school with blacks." According to conservative fundamentalists themselves, the "religious right" began to coalesce when officials in President Carter's administration began to require "Christian" schools "to prove that they were not established to preserve segregation or they would risk losing their tax-exempt status." Jimmy Carter, himself a southerner, "knew very well" that segregation was the impetus behind the sudden well-spring of "Christian" schools in the south. "Not to mince words," writes Bawer, "the Religious Right didn't grow out of a love for God and one's neighbor — it grew out of racism, pure and simple."

In Colorado, where the "religious right" seems to be lurking everywhere, no GLBT person, no person of color, no thoughtful voter can afford to be in the least bit unaware or uninformed about the ideology of the "religious right." Whether you are a person of faith or not, as a Coloradan, as a responsible citizen, you need to read this book.

Anti-Violence Project

Domestic Violence Awareness Month

24 Hour Crisis Line

In the Denver area:
(303) 852-5094
Statewide:
(888) 557-4441 x2

Upcoming Events

October 23 Benefit band blast at ❼ ① ❻ (formerly The Elle) in Denver

Early December Next training for crisis line advocates

For more information or to schedule a training

Administration: (303) 839-5540 x2
Email: ecdede@aol.com

by Dede de Percin, AVP Director

WHO KNEW, RIGHT? Because it's not like that. It creeps up on you. They start by making unreasonable demands; you think they're childish, not dangerous. You humor them, give away a little bit. Maybe see a friend they dislike less often or quit watching a certain show on tv. Then you avoid so and so, then stop doing such and such. They're having a hard time; you want to support them. Then somewhere things change; the dynamic flips. Since you're trying to fix it, you must be the one who broke it. They see you as responsible for their hard time; they blame you for their shitty life.
— from *Drop Dead,* the 'zine of lesbian battering

OUR COMMUNITY HAS BEEN RELUCTANT to recognize the patterns of abuse that can occur in GLBT relationships. One of the myths that we frequently choose to believe about ourselves is that violence doesn't occur between people of the same gender. Whether you call it domestic violence, partner abuse, or relationship abuse — we don't name it, confront it, or stop it.

Twenty-five years of the battered women's movement has been based on the idea that abusive relationships between men and women are the result of gender-based power inequalities. Same-gender partner abuse challenges us to think more deeply about the role of power in our relationships, in our community, and in our society. We have learned that abuse and violence can and does occur between any two people, regardless of race, class, ethnicity, culture, religion, gender identity, age, or ability.

In addition to not recognizing domestic violence, GLBT people have been reluctant to talk honestly and publicly about this problem. It may be our need to appear super-normal to society — to the straight world. We are still accused of being deviant or perverted; it is part of our self-defense to assert that we don't have intimate relationship problems that mirror those of heterosexual couples.

There are good reasons for GLBT people to feel the need to protect ourselves and our community. We frequently experience homophobia and heterosexism from the people, agencies, and institutions that are supposed to assist victims of crime. Every time a GLBT person reveals his/her sexual orientation or gender identity to someone, there is a risk; we can't be certain we will be treated compassionately, fairly or professionally by the person we confide to.

Those of us who are transgendered or intersexed face barriers including and beyond those faced by gays, lesbians, and bisexuals in accessing services. From childhood, trans people have often been pressured to deny feelings, and/or ridiculed because of their trans status. Moreover, trans people are often in relationships with non-trans people, who can then wield the power of their non-trans status. Even within the GLB community, the "outing" of someone as transgendered involves a whole new level of risk.

Intentional or unintentional re-victimization by the very people we turn to for help is a very real fear for people within the GLBT community. It has happened in the past, and continues to happen every day. When a victim finds the strength and courage to reach out for help, s/he shouldn't have to face further obstacles such as judgment, misunderstanding, and discrimination.

Types of Abuse

Not all abuse is physical, but all abuse is damaging

- **Physical abuse:** shoving, slapping, kicking, hitting, throwing, choking.
- **Assault with a weapon:** any object which causes pain or fear, including guns, knives, ropes, bottles, cigarettes, poison.
- **Impairment of physical condition:** sleep interference, deprivation of food, medicine, or heat, holding a victim hostage, locking the victim up.
- **Sexual abuse:** rape, sex on demand, forced sex with others, sexually degrading language.
- **Threats/Intimidation:** property damage, abusing pets, entering victim's home or business, pulling out telephone, driving recklessly.
- **Verbal threats:** threats to commit physical or sexual abuse, threats against people or pets, threats of suicide, threats of property destruction.
- **Financial control:** control over income or assets, interference with employment, fraud or theft, using victim's money without permission.
- **Emotional control:** humiliation, name-calling, unrelenting criticism, demanding perfection, ridiculing.
- **Psychological abuse:** lying, reinventing or denying reality, shifting blame, withdrawing, setting up no-win situations, refusing to respect boundaries.
- **Heterosexism:** threatening to "out" victim to co-workers or family, threatening to take non-biological children, calling victim sick because they are GLBT.

We Are Everywhere

GLBT victims of same-gender domestic violence are indeed everywhere. Unfortunately, programs that address the needs of the GLBT population are not everywhere ... yet. There are 25 advocacy and documentation programs across the United States that make up the National Coalition of Anti-Violence Programs. These projects are based in large metropolitan areas, and serve an overwhelmingly urban GLBT population.

Colorado is among 37 states where the laws on domestic violence restraining orders are neutral toward same-gender partners. The law covers those in an "intimate relationship" as well as parties who live or have lived together.

Equality Colorado is committed to extending the services provided by the Anti-Violence Project to rural, urban, and suburban communities statewide.

Signs of an Abusive Personality

These behaviors are about power and control. They add up to a relationship in which you are not respected or treated fairly.

- **Quick involvement:** whirlwind courtship and instant relationship. Pressure to commit quickly and move in together.
- **Jealousy:** it's not a sign of love, it's a sign of insecurity and possessiveness.
- **Controlling behavior:** usurping your ability to make decisions for yourself.
- **Unrealistic expectations:** you are responsible for fulfilling all his/her needs, especially emotional ones. You are expected to be perfect.
- **Isolation:** he/she attempts to cut you off from all your support: friends, family, co-workers. Isolation may be emotional and/or physical.
- **Blames others for problems:** will never take responsibility for his/her own behavior, but will find someone else to blame for any difficulties.
- **Blames others for feelings:** holds other people responsible for his/her feelings, and uses feelings to manipulate people, e.g. "You're hurting me by not doing what I ask."
- **Hypersensitivity:** easily insulted or injured, takes everything very personally, overreacts to small things.
- **Public display of anger or violence:** is or has been verbally or physically abusive in public places or in front of other people.
- **Cruelty to children or animals:** unrealistic expectations of children's behavior beyond their age; insensitivity to pain or suffering of animals.
- **"Playful" use of force in sex:** demanding sex when he/she knows you are unwilling, acting out non-consensual fantasies.
- **Verbal abuse:** frequently says things that are cruel, hurtful, degrading.
- **Mood swings:** sudden changes in mood and behavior used to control and confuse.
- **Weapons:** keeps weapons around; may threaten you or others.

We now have a toll-free number that allows a victim to call our 24 hour hotline from anywhere in Colorado. A trained volunteer returns the call within 20 minutes, providing crisis intervention, information and referrals.

The AVP has already begun the next step: to identify and train a network of advocates around the state. GLBT victims of violence need an ally nearby who is sensitive to his/her special needs, and has a knowledge of the issues surrounding same-gender partner abuse. They need someone who can be an advocate in dealing with agencies, the courts, and law enforcement. Through training and education, our goal is to raise the awareness of everyone who works with victims, in order to remove barriers to obtaining services and justice for GLBT people.

1998 Annual Report on GLBT Domestic Violence

Between 25% and 33% of GLBT relationships include some form of domestic violence, a rate equal to or greater than that of heterosexual couples. These percentages mean that **1 out of every 3 or 4 people that you know** has experienced abuse.

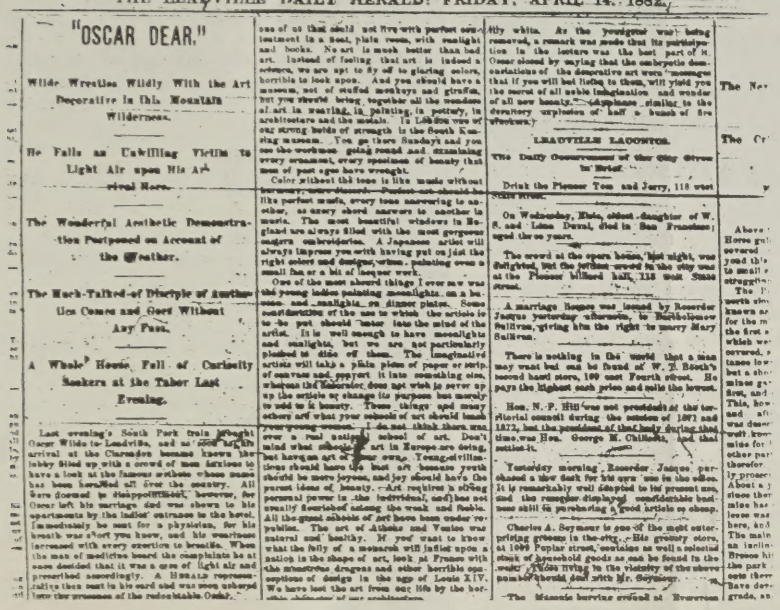
The Anti-Violence Project contributed to the newly released 1998 Annual Report of Lesbian, Gay,

continued on p. 8

GLBT History Month

Snapshots of Colorado

Leadville in the 1880s



THE LEADVILLE DAILY HERALD: FRIDAY, APRIL 14, 1882.

"OSCAR DEAR."

Wilde Wrestles Wildly With the Art Decorative in this Mountain Wilderness.

He Falls an Unwilling Victim to Light Air upon His Artrival Here.

The Wonderful Aesthetic Demonstration Postponed on Account of the Weather.

The Much-Talked-of Disciple of Aestheticism Comes and Goes Without Any Fuss.

A Whole House Full of Curiosity Seekers at the Tabor Last Evening.

Last evening's South Park train brought Oscar Wilde to Leadville, and at [illegible] arrival at the Clarendon became known the lobby filled up with a crowd of men desirous to have a look at the famous aesthete whose name has been heralded all over the country. All were doomed to disappointment, however, for Oscar left his marriage and was shown to his apartments by the ladies' entrance to the hotel. Immediately he sent for a physician, for his breath was short you know, and his weariness increased with every exertion he breathed. When the man of medicine heard the complaints he at once decided that it was a case of light air and prescribed accordingly. A HERALD representative then sent in his card and was soon ushered into the presence of the redoubtable Oscar.

by Matt Kailey

In 1880, the city of Leadville, with a population of 30,000, claimed to be second to Denver only in size. Established in 1878, it took two years and the promise of riches from the mines discovered there for the city to grow to such proportions that it gained the attention of Oscar Wilde, who traveled there to speak on April 13, 1882. Wilde's visit was so controversial that, several days before his arrival, the Leadville Daily Herald began warning citizens to conduct themselves appropriately during his visit. The paper understood that some residents felt "no sympathy with his extraordinary views" and reassured readers that "It is certain that he will conduct himself as a gentleman, and should be received and treated accordingly. His idiosyncrasy is harmless, at worst." The Herald was concerned that, if Wilde was rebuked by Leadville citizens, it would enhance the town's reputation as "rough" and uncultured. The paper had even gotten wind of some young men who planned to dress in velvets and other "dandy" clothes to mock the writer and speaker, and warned against it in another article.

The Herald's concern seemed unwarranted, as the paper later reported the success of Wilde's visit. After a bout with the altitude upon arrival, Wilde spoke to a Herald representative who found his style of speaking not that of some "la de dah" but that of a man who, "when he is fired by his love of art … does exercise some symptoms of genuine manhood." His lecture, on the Ethics of Art, filled the Tabor Opera House, and his costume of a velvet jacket and knee breeches accented by diamonds invited comment that "his evening dress attracts half of his houses." But, although one Herald writer described Wilde as "just too too," his appearance did make a splash in Leadville.

After his lecture, Wilde was escorted to Pap Wyman's saloon, where a sign above the piano made a lasting impression that he would later write about. The sign read, "Please do not shoot the pianist. He is doing his best." Wilde saw it as a rational method of art criticism. After the saloon, Wilde was taken to the Matchless Mine, where he shared whisky with several of the miners. The next day he returned to Denver, having made his mark in the memories and the history books of Leadville, Colorado.

PrideFest was fun with Kate Clinton, Urvashi Vaid, Susan & Mandy, and Jonathan.

Greeley in the '80s

by Matt Kailey

Long before Amendment 2 and the many political and support organizations that have formed to help the GLBT communities in Colorado, a movement was afoot in Greeley to provide support to gay and lesbian citizens. GRAPL, the Gay Rap Line, appeared on the Greeley scene circa 1980 to provide 24-hour crisis intervention and assistance to gay and lesbian callers.

GRAPL was started by the Greeley Gay and Lesbian Alliance, which formed specifically to institute the rap line. With no formal office space, the phone was housed in the garage of Greeley resident Sharon Benson, who was able to forward the line to any of the 35-40 people who volunteered to take a 12-hour phone shift. "This was before any campus organizations existed," states Benson. "These (the volunteers) were community people."

In the four years GRAPL existed, Benson estimates that over one thousand callers from northern Colorado and Wyoming were served, with calls ranging from crisis needs to help with coming out to information and referral requests. Collect calls were always accepted. The rap line was funded through donations and a cover charge from a local bar, The Cave, which officially "closed" to the general public on Monday nights to allow the gay and lesbian community to socialize there. The fifty-cents-a-head cover charge, collected by GRAPL volunteers, went directly to the rap line fund. Proceeds were often $150-$250 per night. Although only a few prank calls, and no hate calls, were received on the rap line, at the bar some cars were vandalized and one patron was followed home and beaten. Police were called and refused to take a report. The man's hospital bills were paid for by funds raised at The Cave.

The Alliance and GRAPL disbanded in 1984, but the community was active during this time, purchasing $500 worth of books for the local library, passing out protest leaflets at the opening of the movie *Cruising* and leafleting the John Birch Society.

Greeley Lesbian Hot Lunch Serves More than Food

Beginning in 1970 and lasting more than twenty years, the Lesbian Hot Lunch in Greeley became a tradition. Anywhere from twelve to forty lesbian women and their children met on a regular basis for a drug and alcohol-free pot luck, rotating between three different houses. This was a strong support system for lesbians in Greeley in the '70s and '80s and gave women a safe atmosphere in which to meet and socialize.

Grand Junction in the '90s

By Jeffrey Basinger

Perhaps nowhere in the state did Amendment 2 affect a town as dramatically as it did Grand Junction. Previously a community where there was very little gay visibility, let alone gay activism, much of that changed with the introduction of the anti-gay ballot question.

In 1992 several people from PFLAG, with other concerned citizens, got together to organize the No on 2 campaign. While PFLAG had been around for quite some time, this was really the first organized GLBT *activism* in Grand Junction. Previously, there had been no threat to the civil rights of GLBT Western Slopers. Not that all was hunky-dory; it just wasn't discussed. But thanks to Amendment 2, for the first time people started coming out about themselves and their family members.

We knew we were in conservative territory, but it really didn't start getting heated until after the election. We held regular candlelight vigils and we incorporated the Common Decency Coalition. We incorporated American Voices — a community based group to discuss controversial community issues in a safe environment, from various religious and political perspectives. We got very proactive with creating educational events to engage the right wing, and started putting articles in the newspaper and on TV to try to destroy the "special rights" myth. That's when a lot of the harassment started: I personally started receiving hate mail, death threats, and harassment on the streets.

Then came the library incident. For several years, PFLAG had exhibited books, literature, and brochures about GLBT people and our families from a healthy and loving perspective. In 1994, the right wing demanded that the library take the exhibit down; they library withstood their request, and was consequently given the Library of the Year award for Colorado. The support shown by non-gay allies — in letters to the editor in particular — was the strongest indicator that things in Grand Junction had indeed changed.

GLBT History Month Snapshots of Colorado

Boulder in the 70s

continued from p. 1

1970, and she experienced the ferment of the early '70s as an antiwar and feminist activist.

"We had a certain vision that change could happen fairly quickly and that it would be progressive," Glenda recalls. "There was optimism but also a lot of fear," because coming out was such a new thing.

These were heady days in Boulder and throughout the country. The civil rights movement of the 1950s and '60s had set a tone for equality in the country, and opposition to the U.S. war against Vietnam was widespread. The feminist movement was starting to take hold. And within a year of the June 25, 1969, Stonewall resistance to police harassment in New York City, gay liberation groups had sprung up all over the country.

"It is our firm belief that the oppression of those who engage in homosexual behavior," wrote the Boulder Gay Liberation Front in the first issue of its Gayly Planet monthly newsletter (Sept. 25, 1971), "stems ultimately from the oppressor's ignorance and fear of such behavior....

"The aim of this paper," they continued, "is to educate people that they are indeed sexual beings, and that sexual preference should offer no threat to their egos, or life styles."

Heady indeed.

The Gay Activists They include Mr. Gay Colorado (Peter Greene, at top) and find Boulder "homophobic but mellow" as they champion their cause.

This photo and caption appeared in a 1977 photo essay focusing on CU Boulder

Boulder Gay Liberation had an office in the CU student union, but unlike today, where there's a significant separation between the people of Boulder and CU, GLF was a broad-based community group with many non-student participants.

And the Lesbian, Gay, Bisexual, & Transgender Alliance, CU's now nearly defunct student group, is a direct descendant of the Boulder GLF, according to Stan, who has worked at the nearby CU Bookstore since graduating from CU in 1977. He says the group's office in the basement of the student union was Boulder Gay Liberation's office 20 years ago, and the space continued to be the headquarters of the campus gay and lesbian groups during the successive two decades.

"The names of the group changed, reflecting the period," he notes, from Gays and Friends in Boulder to Gay Lesbian Friends in Boulder; Lesbian, Bisexual and Gay Alliance; and finally Lesbian, Gay, Bisexual, & Transgender Alliance.

Stan and Glenda agree that the most important social and coming out events in early 1970s Boulder were the monthly dances at Hidden Valley Ranch. Organized by GLF, they provided a social space for gay men and lesbians to find each other, often drawing hundreds and hundreds of people from throughout the Boulder and Denver area, at a time when there was no bar in Boulder and only a few in Denver that were safe for gay people. Included in the dance's $2.50 to $4 entrance fee were live bands and all the beer you could drink.

Also popular were coffeehouses put on by both GLF and, by the mid-'70s, the Boulder Community Women's Center, housed at what is now the headquarters of the Rocky Mountain Peace and Justice Center in the Mennonite church building near the campus. "The coffee houses were really fun events," recalls Glenda, and included readings "and lots of coming out."

By 1974 Boulder was reeling from the intense culture clash evident around the world, Glenda says. Vociferous anti-war activists had shut down 28th Street during one protest, and people living the new countercultural lifestyle flocked to Boulder. The town's more traditional citizens sought to halt the influx and to protect their way of life.

It was in this context that progressive Boulder politicians such as the town's first African-American mayor, Penfield Tate, and city councilman Tim Fuller realized that Boulder needed an amendment to the city's human rights ordinance to protect gay people from discrimination.

The first such ordinance in the country to be subjected to a vote of the people, the Boulder Human Rights Amendment was defeated 2 to 1 in a bitter election battle in May 1974, and was followed shortly by the electoral recall of Fuller. Tate narrowly survived the recall, but was defeated in the next regular city council election.

"A lot of closet doors slammed shut," Glenda says of the days after the amendment's defeat, adding that even 13 years later some organizers of the 1974 battles didn't want to get involved in that year's successful effort to add sexual orientation to Boulder's human rights ordinance.

Nonetheless, in 1992 the city of Boulder voted 2 to 1 against Amendment 2. "Between 1974 and 1992 Boulder flip-flopped from 2 to 1 against us to 2 to 1 for us," Glenda concludes, "and that's extraordinary."

Stanley Hohnholz received his bachelor's from CU in 1977 in "Distributed Studies" — i.e. an individually designed major

Glenda Russell received her bachelor's in psychology from CU in 1979, her psych master's in '83 and her PhD in '84.

Denver/Lakewood in the 70s-90s

The Gender Identity Center Celebrates Twenty Years

The Gender Identity Center celebrates its 20th anniversary this year. In October of 1978, Sonja, who had been working with the newly formed Gay and Lesbian Community Center of Colorado to provide assistance to people with gender issues, officially formed the organization from a peer support group she headed. Meetings were held every Monday night, with Sonja in charge, and she was available for telephone counseling to those who could not attend or had questions.

In 1979, members of the GIC were invited to present to other groups at the GLCCC. It was here that they met members of TriEss and the Mountain Rose Society, two other groups in the Denver area that had formed to assist transgendered and transsexual individuals. Through these links, the GIC meeting attendance grew to twenty or thirty people per week. With the increased attendance and support, the GIC was able to incorporate in June of 1980 with a mission to provide education, information and support for and about the gender community. The founding directors were Anne, Sonja and Tomye.

The Center has continued to grow and reach out to the TG/TS community. It has moved from its original home in the GLCCC to an office in Denver to its current location at 1455 Ammons Street, Suite #100 in Lakewood. The Center now offers several support groups, including open meetings for TG folks and their families and friends to groups for transsexuals, crossdressers and female-to-males. The GIC is celebrating its 20th anniversary with the GoldRush Conference on October 16-18, featuring noted author and activist Les Feinberg.

Charting The Future
Reclaiming The Past
October Is Lesbian & Gay History Month

Religion and Politics, cont.

continued from p. 4

issuing a direct challenge to "those who manipulate and distort religion to advance an extreme political agenda." The Interfaith Alliance is critical of "any candidate or political organization that claims to speak for all people of faith."

The kinds of activities described by Palmer and the Interfaith Alliance allow and encourage the participation of people and communities of faith in the political process. This participation respects the wall that separates church and state because it neither lays claim to the power of the state nor lays claim to any state support of faith positions. This participation does not attempt to use religion as a political weapon to enforce a particular sectarian position, rather the emphasis is placed on respect for religious diversity and for the conscience of each person.

The kind of political involvement espoused by Palmer and the Interfaith Alliance emphasizes the need to respect "the dignity of all human beings." This is consistent both with constitutional principles and with an ethic of love in action. This means that the political activism of faith communities must not single out any person or class of persons as unequal.

Recently, the Interfaith Alliance has confronted the "religious right's" media campaign that condemns homosexuality. The Rev. Dr. C. Welton Gaddy, president of the Interfaith Alliance stated that this campaign "gives cause for alarm among people of faith supportive of democracy, committed to civil rights for all people, and dedicated to the preservation of religious liberty." Rabbi Jack Moline, a board member of the Interfaith Alliance and a Conservative Jew, is also critical of this media campaign and says that these ads "speak of God's unconditional love, but then put conditions on that love: you must be heterosexual, you must be a Christian by their definition, and you must be prepared to legislate their agenda."

Rabbi Moline continues: "The Interfaith Alliance strives to protect that tradition where differences are respected and civility treasured, where each member of our human family is embraced as being worthy of respect, not demonized and ostracized [while] using the language of love and compassion."

The "ex-gay" ads speak of God's unconditional love, but then put conditions on that love: you must be heterosexual, you must be a Christian by their definition, and you must be prepared to legislate their agenda.

The Interfaith Alliance is inviting all people of faith to observe the weekend of October 23-25, 1998 as Call To A Faithful Decision Weekend. Houses of worship throughout the nation will stress that an "informed vote is part of your civic and moral duty as a member of the community." Voters will be asked to consider signing a "Faith in Action Voter's Pledge," that states, in part, "I pledge that I will educate myself in this election year about the important issues facing us as a society. I will reject religious political extremism, the use of religion as a weapon, and appeals to prejudice." *For a copy of this pledge, contact Kevin Maly at Voices of Faith.*

NGLTF Report

Out & Voting: The Gay, Lesbian and Bisexual Vote in Congressional Elections, 1990-1996

Press release reprinted with permission from the national Gay and Lesbian Task Force

The gay, lesbian, and bisexual electorate in America is sizeable and growing and could be especially influential in mid-size city congressional elections. An off-year election, combined with the Clinton crisis, portend a very low turn out in November — adding even greater potential significance to the GLB vote. In September, the National Gay and Lesbian Task Force (NGLTF) released *Out and Voting: The Gay, Lesbian, and Bisexual Vote in Congressional House Elections, 1990-1996*. The report is an in-depth profile of the gay, lesbian, and bisexual (GLB) voting block and the first-ever analysis of the impact of this emerging constituency in national congressional elections.

"*Out and Voting* is a wake up call to the major parties, to congressional candidates, and to the gay, lesbian, bisexual, and transgender (GLBT) community itself. Our vote can make a

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Domestic Violence Awareness Month, cont.

continued from p. 5

Bisexual and Transgender Domestic Violence, released October 6, which indicates that reporting of partner abuse increased 41% in 1997. The significant increase in numbers probably reflects the success of outreach and education programs, rather than representing any real increase in the amount of partner abuse. In this sense, the increased numbers are good news, because they mean that same-gender domestic violence is being identified and reported by our community, instead of being ignored.

The 1998 report includes a state-by-state analysis of the availability of domestic violence restraining orders to GLBT people. Restraining orders are particularly important in same-gender domestic violence, because they make it easier for law enforcement and service providers to identify the perpetrator. Colorado is among 37 states where the laws on domestic violence restraining orders are neutral toward same-gender partners. The law covers those in an "intimate relationship" as well as parties who live or have lived together. In Denver, victims of same-gender partner abuse are routinely afforded the same protections as heterosexuals. However, we know little about how these cases are handled in each judicial district across the state.

The GLBT community is still widely underserved in terms of services according to the report. Lesbian and bisexual women are frequently mainstreamed into programs and shelters designed primarily for heterosexual women, without any real consideration of whether these services are safe or appropriate for lesbians. Services for gay and bisexual men are virtually non-existent. There is not a single shelter for men — gay, bisexual, trans, or straight — anywhere in Colorado. The gender segregation of services such as support groups and shelters can present a special problem for trans people, because their gender identification or gender expression may not fit within the strict guidelines for "men" or "women."

Myths About Same Gender Domestic Violence

We often believe these myths about ourselves

- GLBT people who batter their partner are few in number.
- Drugs and alcohol are the reason for most violence.
- A person who hurts his or her partner can't really love him or her.
- GLBT sexuality sometimes involves practices which are violent and abusive. Violence is just part of s/m, leather, or fetish sexuality.
- Domestic violence stems from sexism and gender inequity. Consequently, women cannot be perpetrators, and men cannot be victims.
- The batterer in a GLBT relationship is the one who is butcher, taller, larger, physically stronger or makes more money.
- It isn't really domestic violence when same-gender couples fight, because they are equal. Same-gender domestic violence is mostly mutual abuse.
- If there isn't physical violence or injury, its not serious, and its not abuse.
- It is easier for a GLBT person to leave an abusive relationship than it is for a straight person because there are no kids and no legal marriage.

What You Can Do

Partner abuse in same-gender relationships is destructive not only to the individuals involved, but also to the entire GLBT community. Many of us have traveled difficult paths to arrive at a place where we are proud of who we are. Relationship abuse undermines the very principles we have fought so hard for: the right to be treated with the fairness and respect that every person deserves.

Widespread support from GLBT people and our allies is the key to begin eliminating domestic violence in our community. Here are some things you can do to help:

Be aware: If you suspect there's a problem, with a friend, family member, or co-worker, try to talk with them in a safe place and a supportive way.

Be a friend: Listen patiently and be non-judgmental. Find out about services and programs for victims. Help the victim figure out options, but let him/her make the decisions.

Be an ally: Educate others on the impact partnership abuse has on individuals and the GLBT community.

Be active: Vote for legislators who support non-heterosexist policies for GLBT victims. Advocate for adequate services for **all** survivors of partnership abuse.

Be a donor: Give your local shelter, crisis line, or domestic violence program some of your time, or some of your money.

Be safe: Know the signs of partner abuse, and if they are present in your relationship, get help.

Be an advocate: Get trained to answer the crisis line, or to provide assistance to GLBT victims in your area.

Be a voice: If you are the victim of relationship abuse, or know someone who is, one of the most important things you can do is to report it. Reporting to the Anti-Violence Project can be anonymous, and all reports are confidential. Documentation is one of the most powerful tools we have in convincing those inside and outside our community that relationship abuse is a real and serious problem.

Out and About News & Notes

MORMONS JOIN ALASKA FIGHT AGAINST SAME-SEX MARRIAGE

Reuters, October 1, 1998
By Yereth Rosen

ANCHORAGE, Alaska -- The Salt Lake City-based Mormon church has donated $500,000 to the campaign for an amendment to the Alaska constitution that would ban same-sex marriages, a group seeking passage of the measure said Thursday.

The Church of Jesus Christ of Latter-Day Saints made the pledge in late September and the money arrived September 1 said Kristina Johannes, a spokeswoman for the Alaska Family Coalition, a group campaigning in favor of the constitutional amendment.

Alaskans will be asked in the November general election to consider an amendment to the state constitution that would limit state-recognized marriages to unions between one man and one woman.

The campaign to pass the constitutional amendment has solicited and received support from many organizations outside Alaska, Johannes said.

"What we're discovering is there is a lot of interest in this issue nationally," she said.

So far, including the donation from the Mormon church, the Alaska Family Coalition has raised about $600,000, more than half of the $1 million targeted when the group formed earlier this year, Johannes said.

The total includes a $25,000 donation, plus a pledge of $25,000 to match other donations, from the Washington, D.C.-based Campaign for Working Families, a conservative group headed by Christian activist Gary Bauer, Johannes said.

Other Christian and secular groups have been asked for their support, Johannes said. "We're thinking of every organization that we think has an interest in the family," she said.

But no non-Christian religious organizations have been tapped, she said. "I can't think of any organizations that meet that criteria," she said.

The Alaska Family Coalition will soon start television advertisements and other efforts to promote the amendment, Johannes said. "We plan a full media campaign," she said.

The push for a constitutional amendment grew out of a lawsuit pressed by two Anchorage men who are seeking the right to marry each other.

OUT LESBIANS 3 FOR 4 IN CONGRESSIONAL RACES

Among the winners of primary races for the U.S. House of Representatives included three openly lesbian candidates. Grethe Cammermeyer won the Democratic primary for Washington's 2nd District seat by a margin of more than 2 to 1. Cammermeyer followed in the footsteps of San Diego City Councilwoman Christine Kehoe, who won the Democratic nomination for California's 49th District seat in June, and Wisconsin State Assemblywoman Tammy Baldwin, who won the Democratic primary for Wisconsin's open 2nd District seat. The 1 out of 4 lesbians running for Congress to fail the primary test was Susan Tracy, the Massachusetts candidate who found herself in a race against a long-time ally, and without the gay community's support.

Meanwhile, anti-gay minister Ron Greer, an anti-gay minister and fire-fighter, lost his Wisconsin Dist. 2 primary to self-described "Big Tent Republican" Josephine Musser, former state Insurance Commissioner. Greer ran on a platform of bashing gays (in particular Tammy Baldwin, against whom he would have run in the general election), and received a high-profile endorsement from anti-gay stalwarts James Dobson and Gary Bauer.

KANSAS CONFERENCE ON GLBT CAMPUS POLICIES

AND JUSTICE FOR ALL: A Conference on Sexual Orientation and Gender Identity Policies at Universities and Colleges

November 7-8, 1998, The University of Kansas

The University of Kansas Gay and Lesbian Academic and Staff Advocates (GLASA) and is organizing a weekend conference on policy issues in colleges and universities concerning sexual orientation and gender identity.

The conference program includes workshops, presentations, and panel discussions on domestic partnership policies; anti-discrimination policies; hate crimes and harassment policies; academic freedom; the sodomy law; queer curriculum issues and mentoring programs; same-sex sexual harassment; ROTC discrimination; using the media to effect change; and federal, state, and city legislation issues.

"And Justice for All" has a target audience of faculty, staff members, students from institutions of higher education. One explicit goal of the conference is to build a network among individuals and organizations working toward positive institutional change in higher education in the state of Kansas, throughout the Midwest, and beyond.

There is NO REGISTRATION FEE to attend the conference; however, you must register to attend. Send your name, affiliation, and address to Conference Co-Chair Christine Robinson, at robinson@falcon.cc.ukans.edu. Please contact Rob Melton at rmelton@ukans.edu or (785) 841-8964 if you would like to purchase an ad in the conference program or sponsor a refreshment break or meeting room.

The List — Colorado Schools with GLBT Organizations

Adams State College • **Auraria Campus (Community College of Denver, Metropolitan State College, University of Colorado/Denver)** • Colorado College • **Colorado State University** • Ft. Lewis State College • Iliff School of Theology • Mesa State College • Naropa Institute • Regis University • **University of Colorado/Boulder** • University of Colorado College of Law • University of Denver • University of Denver College of Law • **University of Northern Colorado** • University of Southern Colorado • Western State College. **Note: those campuses in bold also have GLBT resource centers.**

$ $ $

Looking to earn a few bucks?

Equality Colorado is looking for someone to find advertisers for The Equal Times. **We'll pay a commission for each ad you get, and you'll be helping us get this important publication out to thousands of people in Colorado for free! Contact Sue at (303) 839-5540 x1 or email equalityco@aol.com** ***if you're interested.***

NGLTF releases first-ever study on the role of the GLB vote in Congressional elections, cont.

continued from p. 8

difference," said Kerry Lobel, NGLTF executive director. "The voting booth is not the closet it once was," she added.

The GLB vote receives far less attention from the major parties, candidates, and the media as compared to other voting blocks. Yet, the report demonstrates, at five percent the GLB vote is as significant as other definable segments of the electorate (Latinos 4.5 percent, Jews 3.4 percent, and Asian Americans 1.1 percent). In addition, the report shows the GLB vote to be growing over time. Self-identification among GLB voters jumped from 1.3 percent in 1992 to five percent in 1996.

The report was authored by Dr. Robert Bailey of the Rutgers University School of Public Policy and Administration and produced by the Policy Institute of the National Gay and Lesbian Task Force. Among the report's findings is that, contrary to conventional wisdom, the strength of the GLB vote is most significant in medium sized city congressional districts. Bailey shows rates of voter self-identification to be highest in medium sized cities (8.9 percent in 1996).

Out and Voting also shows the GLB vote to be bipartisan. More than one out of four (28 percent) GLB voters in the 1996 election voted Republican. According to Urvashi Vaid, director of NGLTF's Policy Institute, "Such electoral diversity and fluid loyalty should send a signal to Democrats that they should not take the GLB vote for granted and to Republicans in swing districts that they dismiss this vote at their own peril."

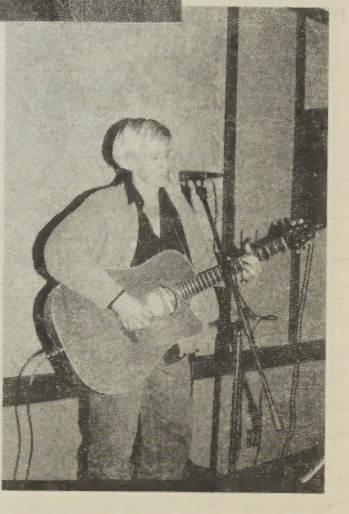
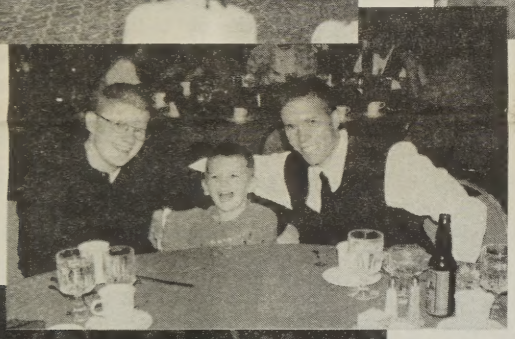
Along with an important message to Democrats and moderate Republicans that the GLB vote should be considered seriously, the findings of Out and Voting also sound an alarm to GLB voters themselves. According to Urvashi Vaid, "The GLB vote is just beginning to be harnessed by our movement. The Bailey report sends the important message that the votes we cast add up — but we must take our power at the polls seriously."

The report was released at a press conference at the National Press Club. Dr. Bailey presented on the findings of the report. Vaid spoke about the current prominence of GLBT issues in the current political debate and the impact the Clinton crisis may have on the GLB vote. Rich Tafel, executive director of the Log Cabin Republicans, discussed the gay Republican vote and the battle for the heart of the Republican Party. Daniel McGlinchey, National Stonewall Democratic Federation interim executive director, talked of the growing recognition of the GLB community by congressional Democrats. Kathleen DeBold, Gay and Lesbian Victory Fund political director, provided a briefing on the 1998 congressional campaigns of out lesbian and gay candidates. Winnie Stachelberg, Human Rights Campaign political director, discussed community voter mobilization and key House races. NGLTF executive director Kerry Lobel moderated the press conference

The Out and Voting report is free to the press and can by obtained by contacting NGLTF communications director Tracey Conaty at (202) 332-6483 ext. 3303. The report is also available to the public for $10. Orders can be made by calling (202) 332-6483 ext. 3327. The report can also be accessed from NGLTF's web site at http://www.ngltf.org/pub.html.

Scenes from "Justice Now"

Over 125 activists from all over the state attended Equality's 2nd annual statewide conference in Frisco. See you next year!

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Out and About

Equality in the Field

Equality Office #3

In the last issues of *The Equal Times* we announced the opening of the Equality Colorado office in Grand Junction. Now, we're proud to announce that a new office is in place in Colorado Springs, thanks to the generous support of the Gill Foundation and the Colorado Springs community. The office is located at the Pride Center, 125 N. Parkside, joining such organizations as Pikes Peak MCC, the Community Council for Adolescent Development (sponsor of the Inside/Out youth group), and the Pikes Peak Gay & Lesbian Community Center. We're excited about the prospects of being involved in the Colorado Springs GLBT and allied communities, and providing another voice for justice in town.

We hope to be able to staff the office full-time by the first of the year. Many local organizations are working in conjunction with us to help establish Equality as a presence in Colorado Springs. Here are descriptions of two of these organizations.

S.C.I.R.T.S. is Southern Colorado Intraregional Transgender Society. It is located in Colorado Springs, CO. It is a support group for all who transcend gender norms, both men and women, notably, crossdressers and transsexuals. Peer support and information of various kinds is available. There is confidentiality, a policy against alcohol and drugs, and it is not a "sexual pick up point," rather, it is a support group. The group meets, primarily, on Tuesday nights. The facilitator is Lisa Jo who can be contacted at (719) 591-5860.

FUSION is a community building Prevention project developed and implemented by the Southern Colorado AIDS Project. FUSION is targeted toward Men Who Have Sex with Men. By building a strong sense of community for gay and bisexual men, S-CAP intends to develop a sense of ownership and responsibility within the gay community toward safer sex behaviors.

FUSION focuses on presenting community events and activities which are designed to develop an enhanced connection with the gay/bisexual community, encourage greater dialogue about safer sex, and to create opportunities to reach men with HIV prevention messages. Events conducted are: forums, skills building workshops, dances, outdoor recreational activities, potlucks, game nights, movie nights, outings to local restaurants and cultural events. When possible, collaborations with other social and political organizations are encouraged, as well as participation in community wide events such as Pride Fest. For more information about FUSION in Colorado Springs, contact Ed Diaz at (719) 578-9092 and in Pueblo, contact Bob Benvenuto at (719) 561-2616. For those with e-mail, cosfusion@Juno.com.

Equality Library Project

The two most recently established GLBT resource libraries are in Gunnison and Salida. The Gunnison library is in conjunction with the Western State College LGBTA; and in Salida we're working with Collegiate Peaks PFLAG. The Alamosa and Grand Junction libraries have proven to be quite successful; and the Ft. Morgan library is now in the works. For more information, contact Equality Colorado.

Equality Begins at Home

March 21-27, 1999

Stay tuned for details

Contact Nick to get involved — (303) 839-5540 x4, ecsarchet@aol.com

NCOD Perspectives

by David Coldiron

In 1987, the historic March on Washington for Gay and Lesbian Rights was held in the nation's capital. To mark that event, the next year **National Coming Out Day** was created. This year marks the 10th anniversary of the event, designed to, in the words of activist Candace Gingrich, "encourage queer and queer-supportive people to come out, be visible, and educate those around them."

For Jonathan Kelley, Director of Publications and Field Organizing for Equality Colorado, being out is both an act of personal liberation and political activism.

"I think the most important thing about being out is less a political one than a personal one. The whole notion of liberation sometimes is forgotten in our movement. Heterosexual privilege in this society is maintained through internalized homophobia and shame, and the feeling that growing up, you have something to be ashamed of. So coming out is an act of personal liberation and saying that your self-respect and your love for yourself and who you are take precedence over anybody's desire for you to lie, or not be who you are, or not be true to yourself."

Kelley believes that as much as lobbying the legislature or vigilance at the voting booth, being out to friends, family, and co-workers can and does have positive political effects. "You don't have to come out to politicians to be effective politically because most people will find it harder to maintain their stereotypes or their hatreds if they know somebody close to them who is out, especially if it's someone they've loved in their life. That helps break down the wall of individual anti-gay sentiment." This will ultimately positively affect the political prospects of legislation regarding the GLBT community.

A two-pronged approach to advancing civil rights the GLBT community seems to be best, says Kelley, with direct political activism complemented by individual acts of being out at work and at play. "I think you've got to fight the battle on two fronts; we can't neglect our legislature or ballot initiatives, especially with the continued attack on our rights." Kelley says the more people become involved politically, the greater the space for more people to come out socially.

Coming out is not only for those coming to terms with their sexual orientation. According to Pat Pfeiffer, active with the Colorado Springs chapter of Parents and Friends of Lesbians and Gays (PFLAG), parents of GLBT individuals have their own closets to escape.

Pfeiffer's son, Eric, came out to them 12 years ago. "When he came out, we had a difficult time. The truth is, when kids come out to their parents, their parents go into the closet for a while." Shame and a sense of isolation — Pfeiffer says they thought they were the only people with a gay son — led her and her husband to hide their son's homosexuality for a time.

Over time and after hearing of 1992's anti-gay Amendment 2, Pfeiffer became active in PFLAG. She says the message she wanted to send by becoming active was one of, "Hey, we're just average, normal folks, and we love our gay children and they're as responsible, as hard-working, and as moral as our straight children."

Dr. Kathleen Chapman, an instructor at CU-Boulder, says how much one can be out is "situation-bound. For some people, it is undesirable to come out, and I think that everybody should be as out as he or she can be, but I understand for some people, it's either dangerous or just plain uncomfortable to be out." Chapman says she considers herself lucky to be working in a campus environment, where being out usually does not jeopardize one's employment.

Like Kelley, Chapman believes it's important for members of the GLBT community to be active politically, but says that's only half the battle. "Being out to people that you know ... is one of the most effective ways of breaking down stereotypes. The more that a person you know is someone who is lesbian or gay, the more individuals a person knows, the less stereotypes they can hold."

Chapman, who is teaching a course on gay and lesbian studies this fall at CU-Boulder, says being out as a bisexual can mean discrimination from straights and from gays. "A lot of times, it's really difficult to be out as bi, and it's easier to be out as lesbian, because you have a lot more legitimacy if you're out as lesbian than you do as bi."

Being out is "very important" in advancing the cause of gay rights, says Chapman, "just because of the whole idea that the more people who are out there, who are obviously just living their lives and declaring a particular sexuality, I think it's incredibly important." However, just being out is not enough in the late 1990s, she adds. She believes some sort of legal protections are needed to prevent an Amendment 2 from "ever taking place again." Being out, though, "can't be the 'be all and end all.' I mean, staking out your claim to an identity isn't enough; you have to do some follow-through."

Trivia Answer

from p. 12

Susan Kirkpatrick, now running for the Congressional District 4 seat against incumbent Bob Schaffer, voted to pass the ordinance. Other members voted to refer it to the ballot where it lost. Ten years later, in 1998, the council voted unanimously to pass the change to the ordinance.

Notable Quotables

"[These anti-gay ads] are desperate attempts by desperate people seeking to turn back the clock to a time of relative darkness, to a time when insecure people used fear and intimidation to suppress the free exchange of ideas and enlightenment. How else do you explain James Dobson threatening to bring down Republican legislators who do not toe his line? How else do you explain Pat Robertson threatening Orlando, Florida with hurricanes, earthquakes and meteors for tolerating Constitutionally protected free expression?

"I have two words for those threats: as if."

Rabbi Jack Moline, board member of The Interfaith Alliance

"Sleeping in a garage doesn't make you an automobile."

Stan, a former "ex-gay," on the ex-gay movement

"Sure, it might give some gay rights advocates a warm feeling to see gay couples treated just as if they were married. But these are real kids ... who have already had a rough start.... It is simply wrong to turn them into trophies from the culture war, to exploit them in order to make some political point."

Rep. Steve Largent (R-OK), in an amendment barring unmarried couples from jointly adopting kids in DC

"[Pat Robertson might want to add weather reports] as a regular feature on his 700 Club broadcasts, launching into something like this: ... Continued homosexual activity in the large cities of the East Coast and, of course, San Francisco, will initiate a severe low-pressure front with associated torrentially heavy rains late in the day. Look for heavy flooding, especially in theater districts."

Steve Mirsky, Scientific American, *referring to Robertson's threats of natural disasters visiting Orlando for Disney's pro-gay policies*

"Once we found out about it, we helped get the word out she was living a homosexual lifestyle. Why wouldn't we? It is certainly our business when a candidate is committing sodomy and living a blatantly immoral lifestyle.'"

Utah Eagle Forum president Gayle Ruzicka about Jackie Biskupski, a lesbian running for the Utah State legislature

"When you were gay and then you're not anymore, do you still like Broadway shows?"

Actress, screenwriter and comedian Rita Rudner on TV's Politically Incorrect, *Aug. 12*

"I've been seriously offended by the lack of decent jokes on the subject, and believe me, if there were any more out there, I would have heard them."

Singer George Michael on his April 7 arrest in a Beverly Hills "tea room," in an online chat on the Microsoft Network, July 16

"We have always been the cultural parents of an ungrateful heterosexual society. We give them the clothes they wear, the homes they live in, the music they listen to and the movies and plays they go to. And [it] comes right back in our face. We have the most ungrateful children."

Playwright/actor Harvey Fierstein to Denver's Out Front

"The best way to meet a woman is to stop looking for one. Just as long as you don't stop going to places where a woman who also isn't looking can find you."

From Shelly Roberts' book Roberts' Rules of Lesbian Dating

Trivia

see p. 11 for answer

What prominent Northern Colorado politician was the only City Council vote in favor of the first attempt to add sexual orientation to Ft. Collins' human rights ordinance in 1988?

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